1: Hoebel E-5 (1933) 1940 NO6 Comanche NO6

were generally willing to cooperate to the best of their knowledge. Again and again they expressed the wistful wish that the recordings taken by the Laboratory group may find their way into the hands of their children and grandchildren. "When we are gone, and there is no one to tell them, we want them to be able to read it in the book," they said. We, the investigators, were often subjected to impromptu quizzes by the informant when we came to the end of a particularly difficult problem, so that the Indian could satisfy himself that what had been written was written correctly. The Comanches revealed a genuine desire for completeness and accuracy in the production of their ethnology.

Finally, the reader must keep in mind that this memoir is not a complete Comanche ethnography. I have tried to keep the treatment of all phases of political and legal problems in their proper cultural context. Even so, it is possible that a magnified picture of Comanche law may result. The reader is warned to make his own corrections for distortion by doing his best to keep the broader cultural background of Comanche society constantly in mind.

The contribution of the Santa Fe Laboratory of Anthropology towards the publication of this memoir has been made possible by a grant extended by the Southwest Society. The author's sincerest appreciation is extended to these two organizations and to the American Anthropological Association for their generous interest and aid in making publication possible.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

College. Their aid has done much toward making this book more valuable and attractive.

[122] Without the direct aid in subvention of research by the Allocations Committee of Texas Technological College and the Santa Fé Laboratory of Anthropology, it is unlikely that this book could ever have been written.

Like any married authors who are members of university faculties we have been sustained, aided, and abetted by our knowing and indispensable wives.

To all these—our sincere thanks!

ERNEST WALLACE
E. ADAMSON HOEBEL

May 15, 1952

11: Casagrande E,L-5 (1940) 1954
NO6 Comanche NO6
Oklahoma

COMANCHE LINGUISTIC ACCULTURATION: I*

JOSEPH B. CASAGRANDE
WASHINGTON, D. C.

1. Introduction
2. Comanche history
3. Aspects of Comanche language
3.0. Affinities within Uto-Aztecan
3.1. Consonants
3.2. Vowels
3.3. Prefixation
3.4. Infixation
3.5. Suffixation
3.6. Enclisis
3.7. Paradigm of clitic affixes
3.8. Compounding
3.9. Reduplication
3.10. Stem classes
3.11. Words
3.12. Syntax

* This is the first of three journal articles on Comanche Linguistic Acculturation which was prepared as a single long paper. The data on which this paper is based were collected among the Comanche Indians living in or near Indiahoma, Oklahoma, in the summer of 1940 when the writer was one of a field party of graduate students under the direction of George Herzog, then of the Department of Anthropology at Columbia University. A vocabulary of about 3500 words and phrases was collected, primarily by directly eliciting Comanche equivalents for English terms. James Chebahtah, an experienced Comanche-English interpreter, was the chief informant. Additional materials were supplied by Herman Asenap, Robert Coffee, huuwihtikwa?, an old woman who spoke only Comanche, and in varying amounts by several other informants. Tony Martinez, who was also fluent in Spanish, was an especially valuable linguistic informant. The vocabulary was checked by Herzog and myself for the accuracy of both phonetic transcription and meaning. Material gotten from one person was checked with a different informant.

I am indebted, first of all, to the Social Science Research Council of Columbia University whose financial aid made the trip possible; to George Herzog, now Professor of Anthropology at Indiana University, for his continued interest and many good offices; to my colleagues in the field who are in a very real sense my collaborators; to Professors Joseph H. Greenberg, William Duncan Strong, Julian H. Steward, and Alfred L. Kroeber for their guidance and good counsel; to William Smalley who has generously lent both his time and knowledge of the Comanche language; and finally to my Comanche friends and informants.

16: Smalley L-5 (1949) 1965 NO6 Comanche NO6
Oklahoma

PHONEMIC RHYTHM IN COMANCHE

WILLIAM A. SMALLEY
UNIVERSITY OF OKLAHOMA[1]

0. Introduction
1. Rhythm
2. Lexically placed stress
3. Interpretation of vowel length
4. Conditioning of intonation
5. Gradient differences

0. At least two points of theoretic interest are revealed by an analysis of Comanche prosodic features.[2] The first of these is that there are rhythm patterns which are arbitrary and contrastive, and which to a degree at least carry emotional affect. They may also possibly be associated somewhat with grammatical sentence types.

The second point of interest is that Comanche shows no structured system indicating affective situations by contrastive intonational pitch contours such as occur in English and many other languages. Affective situations are indicated to a small degree by

[1] The research for and preparation of this paper was accomplished while the author was a guest instructor in linguistics at the Summer Institute of Linguistics at the University of Oklahoma in 1949. Credit is due to the Institute and to The Christian and Missionary Alliance for making this project possible. Data were collected on a tape recorder, with Mrs. Emily Riddles, of Walters, Oklahoma, as the main informant. Materials were checked, and conversation recorded with the help of several other informants. Special thanks are due to Kenneth L. Pike for suggestions and criticisms, and to Elliott Canonge for checking some of the analysis of intonation presented here. Parts of this paper were presented with recorded examples at the summer meeting of the Linguistic Society of America at Ann Arbor, Michigan, in July, 1949.

[2] Prosodic features are here defined as quantitatively significant phenomena. In Comanche these include phonemic stress, rhythm, and length, and non-phonemic pitch. This definition follows Kenneth L. Pike on 'suprasegmental phonemes' in Phonemics: A Technique for Reducing Languages to Writing, Ann Arbor, 1947, p. 63a.

17: Casagrande E,L-5 (1940) 1965 NO6 Comanche NO6
Oklahoma

COMANCHE BABY LANGUAGE

JOSEPH B. CASAGRANDE

COLUMBIA UNIVERSITY

The Comanche language[1] reveals an unusually rich and formalised vocabulary of special baby words which were used in teaching the child to speak. Their use began when the child was old enough to understand, at about one year according to informants, and dropped off as the child matured and learned the normal, adult locutions at the age of 3 to 4. If a child persisted in using these words after the age of 5 or so, it would be laughed at and ridiculed for its babyish ways. Today English holds sway and these baby words no longer function actively, although children in those families or households where there are older persons who speak only Comanche may have some knowledge of them. So of necessity these data were recorded from the lips of adult speakers, most of whom, however, maintain a lively memory of the baby forms.

The following list was checked with eight informants and is probably exhaustive. Where known, the adult form or derivation is given in brackets after the translation of the baby word or words.

ʔáʔh, ʔáx, ʔáʔhA *something nasty or dirty; feces, urine, penis, a smell; warning to get away from something dirty; I have wet, dirtied myself; command for baby to defecate.*

ʔaʔhá·ʔ *no good!* (said to baby).

The next two forms are used in speaking to and by older children. They are derived from the baby words, but with regular verbal suffixes.

ʔáʔhi·kwhA *go off and defecate!*

ʔáʔhI, ʔáʔhinʔ *I have dirtied myself.*

ʔaná·, ʔanó· *it hurts!* (pointing to place); *sore place, cut; command to child to get away from thing or place where it might get hurt.*

[1] The material for this paper was gathered on a field trip sponsored by Columbia University to the Comanche Indians living near Indiahoma, Oklahoma during the summer of 1940.

18: Jackson A-4,5 (1969) 1972 NO6 Comanche NO6
Oklahoma

THE JARED SITE: A COMANCHE BURIAL AT FORT SILL, OKLAHOMA

by

J. Brantley Jackson

128 **ABSTRACT**

A late 19th century ravine burial from Southwest Oklahoma is described. The site is compared with historic and anthropological records to document a nineteenth century Comanche burial practice.

INTRODUCTION

122 In November 1969, the Institute of the Great Plains (then the Museum of the Great Plains) and the U. S. Army Museum at Fort Sill sponsored the excavation of an historic burial on the military reservation. Hallett H. Hammett, Director of Research at the Institute, provided all equipment and materials and contributed substantially to the excavation and interpretation of the site. Since I was in the Army at the time, I represented the U. S. Army Museum at the request of the director of the Museum, Gillett Griswold. We were aided by James Marler, retired Assistant Director of the U. S. Army Museum, and by Dr. Clyde C. Snow, Chief of the Physical Anthropology Section at the Federal Aviation Administration's Civil Areomedical Institute in Oklahoma City, who examined the skeletal material and who has kindly allowed me to incorporate his findings in this report. Chris Wagner contributed the art work.

121 The burial offers an unusual opportunity for archaeological documentation of one form of mortuary practice of the Southern Plains tribes. Although numerous other forms of burials -- cave, open field, crevice -- have been documented, there has previously been no archaeological validation of ravine burials reported in 19th century literature and recent anthropological treatises. It is hoped that the addition of archaeological evidence to reported findings may help make further identification of similar practices in this area more precise.

26: Cummins & Goldstein D-5 (no date) 1932 NO6 Comanche NO6
Oklahoma

DERMATOGLYPHICS IN COMANCHE INDIANS[1]

HAROLD CUMMINS[2] AND MARCUS S. GOLDSTEIN

This note reports an analysis of the palmar dermatoglyphics and finger prints in seventy-nine North American Indians (Comanches, in Oklahoma). Beginning with Wilder's pioneer contribution, 1904, there has been sufficient investigation of racial variation in dermatoglyphics to demonstrate the existence of distinctive racial trends in these features. There is not yet available, however, an adequate body of comparative data for broad discussion of racial resemblances and differences. The present report is accordingly treated simply as a record of findings in the Comanche sample, to provide the detailed data necessary for future racial comparisons. In view of this purpose, neither a review of the field nor a full bibliography is considered essential.[3] It may be pointed out that little work has been done with the dermatoglyphics of North American Indians. Downey (Types of dextrality among North American Indians, Jour. Exp. Psychol., vol. 10, 1927) records finger-print data for fifty Arapahoes. Cummins presented before the American Association of Physical Anthropologists, in March, 1932, an account of findings (palmar and plantar features) in twenty-seven Shoshonis and Arapahoes.

[1] Grateful acknowledgment is extended to the American Association for the Advancement of Science for a grant-in-aid which made it possible to secure the data here reported. We are further indebted to the authorities of the Indian School at Lawton, Oklahoma, for their invaluable cooperation in providing access to subjects.

[2] Department of Anatomy, Tulane University.

[3] For bibliography see especially: Bonnevie, K., J. Genet., XV, 1924; Bonnevie, K., Z. indukt. Abst- & Vererbungsl., LIX, 1931; Cummins, H., Am. J. Phys. Anthrop., XV, 1930; Midlo, C., and H. Cummins, ibid., XVI, 1931.

28: Thomas H-4 (no date) 1962 NO6 Comanche NO6
(1786)

175 sant war was to be made on the Apache.[3] The Comanche conducted
648 their campaign between May 13 and July 5, possibly the first under
721 the above treaty. The scene of the engagement appears from various details to have been in the Sandia Mountain region south of Santa Fé. The name of the Apache band attacked is unknown.

175 In the *Noticia*, translated below, are found the names of most
101 of the Comanche chiefs who took part in the peace celebration and in the campaign, the meanings of each of their names in Spanish, a statement of the number of tents under the command of each and of the then three divisions of the Comanche about New Mexico, namely, Yupe, Yamparica, and Cuchanec, or Cuchantica.[4] Elsewhere in his reports[5] Governor Anza indicates that the Yupe occupied the region north of the Rio Napestle (the Arkansas river) as far as the southern part of present Wyoming; that the Yamparica extended across the northern part of Colorado[6] of today, and southward among the Yupe to the Rio Napestle; and that between the Napestle and the present Red river ranged the Cuchanec, whom Anza briefly described from information just furnished him by Francisco Xavier Ortiz, an emissary to these

175 Comanche. Between the Pecos and the Red rivers, Ortiz found
[361 eight Cuchanec rancherias located in a quadrangle roughly
101 forty leagues square, that is, about one hundred miles square.
162 Therein he estimated that the smallest rancheria had thirty tents,
[621
113]

[3] Relacion de los Sucesos ocurridos en la Provincia del Nuevo-Mexico con motivo de la Paz concedida a la Nacion Comanche y su reconciliacion de la Yuta, desde 17 de Noviembre de 1785" hasta 15" de Julio de 86" (Provincias Internas, Tomo 65, Archivo General y Publico, Mexico City). This Relacion, divided into fifty numbered paragraphs, is a summary of the reports of Governor Anza of New Mexico over the above months. Hereafter citation will be simply Relacion with paragraph number.
•[122 The writer is indebted to the American Council of Learned Societies for assistance in securing copies of this Relacion and related material in the archives of Mexico City.

[4] This Noticia is an enclosure accompanying the above Relacion in Tomo 65 of the Provincias Internas. With this Noticia there is also another copy of the Tally Sheet reproduced here. (See footnote 1.).

[5] Relacion, paragraphs 2 and 3.

[6] The Yamparica were also noted in this area eight years previously by Dominguez and Escalante, two padres who made an expedition in 1779 northwest of New Mexico
[113 (Diario y derrotero de los RR PP Fr. Francisco Atanasio Dominguez y F. Silvestre Velez de Escalante in Documentos para la Historia de Mexico, segunda serie, tomo I, 392-420).

30: Levy E-5 (ca. 1957) 1958 NOo Comanche NOc
Oklahoma
Kiowa NOIS

/50/

KIOWA AND COMANCHE: A REPORT FROM THE FIELD

Jerrold E. Levy*
University of Chicago

Contact and Rapport

C K 123 Physical Factors. The difficulties of the first few months have become routine. Our principal informants let us know which dances and meetings they think we "should" attend as well as those they believe will be of exceptional interest to us (giveaways, etc.). We have come to sense the pace of the lives (for the principal informants) and know which days they are most likely to be at home. The less frequently visited informants still pose problems but the earlier frustrations have gone. It was an exceptionally hot summer, and now C K 122 it is an exceptionally cold and stormy winter. Our suspicion is that the weather will continue to be "exceptional" and difficult. The panel truck has proven itself to be an excellent all purpose vehicle. It negotiates muddy roads and rough terrain in general and with the back fixed up with a writing table and camping equipment it serves as a portable field station. Its pushing abilities are well liked by the informants in bad weather. The disadvantage of course is the rapid depreciation. For what they are worth I have the following observations on cars in this terrain; most automatic transmission cars are difficult on muddy roads and low paved roads. The Volkswagon is excellent on these roads and is an economy car as well with a good resale value. But a traveling family is a bit cramped in it.

C K 124 Rapport. One important lesson has been learned which necessitates a correction in the first report. Once a respected and reliable informant is found, believe what he tells you. It is usually true even though it sounds fantastic. In the last report I mentioned that

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535

*Mr. Levy has been a student at the University of Chicago for four years. He has an M.A. in Oriental Languages (Hebrew and Old Testament) and an M.A. in Anthropology.

C K 114

/page 31 continued/

C K 123 personally but not the society. As the job takes more and more time it also begins to cut into my field time to a rather dangerous extent. So what started out as seemingly an asset has rapidly become the millstone around the neck.

C K 123 122 Our decampment from Lawton to the little hill town of Medicine Park has done much to offset my identification with Lawton. Informants are happy to visit with us in Medicine Park but would not do so when we were in Lawton. We have been able to keep up continuous contact with two families, fairly good contact with two others, and then there are various older people that our introductions take us to see for specific information. It is not easy to keep good contacts with a representative cross section due to the fact that our major introductions come from just two families. While neither family cares who we consort with in the other tribe they are a little careful to see that we deal with approved people in their own tribe. Ergo we know the Kiowa Christians and the Comanche peyotists which is something of an unequal situation for good comparisons.

C K 124 123

Kinship Organization and Behavior, Settlement Patterns and Mobility

C K 601 178 602 While it is possible to trace the breakdown of the tribal and band organization and the traditional authority of the chiefs etc., it is, so far, almost impossible to gauge changes in the kinship organization. The work done in this area, however, has pointed out some differences between the Comanches and Kiowas. Unfortunately, no firm conclusions may be reached without statistical evidence which is not forthcoming.

C K 592 Since the settlement on individual allotments, the Comanches and Kiowas have taken the great step toward living as nuclear families. As far as I can determine, the Kiowas still live in such a manner that

K 361 592 the members of the extended family have allotments fairly close together. Most of the Rowell, Quetone, and Horse families are located to the north of Meers. The Rowell family alone, including half siblings, is settled along the Meers to Porter Hill road. There are, of

31: Jones E-5 (1967-1970) 1972 NO6 Comanche NO6
Oklahoma

Acknowledgments and Comments

Transcriptions of tape-recorded interviews in English enabled me to present extensive verbatim material from Sanapia and my other informants. In order to sustain the tone and manner of the original response, I attempted no editing of these passages. All quoted material, unless otherwise designated, is after Sanapia (pseudonym). Also, no attempt has been made to touch up the old photographs of Sanapia and her family.

I would like to express my appreciation to Dr. William E. Bittle of the Department of Anthropology of the University of Oklahoma for his valuable advice, criticism, and support during the development of this study; to Dr. Morris E. Opler of the Department of Anthropology of the University of Oklahoma for his encouragement and aid toward the publication of this book; and to Dr. George J. Goodman of the Department of Botany of the University of Oklahoma for his enthusiastic assistance in the identification of the medicinal plants discussed in Chapter 3. My most profound respect and appreciation must go to Sanapia, who gave me her trust and active intelligent assistance throughout the period of my fieldwork among the Comanche people of southwestern Oklahoma. It is her wish that this be the book of her "medicine way," and I hope that I have succeeded.

DAVID E. JONES

Norman, Oklahoma

[p. xii is blank]

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

883 ingly remembered none of the white man's ways. And they seemed to
177 have forgotten the old tribal ways as well.

[241] In my thinking, I found it convenient to put the women and girls
562 in yet another group. One of the first things I learned was the taboo
191 which prevented women and girls from talking to men, Indians or white, other than their own menfolks, excepting on the most necessary
[123] occasions. Because of this I never addressed them unless they spoke to me.

124 I was consciously making every effort to learn as much of the
[122] language as I could, and in time I was able to catch on quickly to what the men were talking about and to follow their conversation.
[198] But the women seemed to have a vocabulary of their own. I would often listen to a group of women talking in the store, or out in the camp, but I could distinguish only an occasional word.

657 Those who conceived of educating the Indian youths also con-
871 ceived the idea that the educating must be done in faraway places, and little has been done through the years to change the practice.
[171] Even as I type this article, several hundred Indian children from New Mexico, Arizona, and other western states are attending Chilocco Indian School in northern Oklahoma.

657 While in Carlisle or other Indian boarding schools, Indian children
871 had slept in clean beds with sheets changed every week. They had sat
177 in chairs at a table with a clean tablecloth and had eaten food served from clean dishes. They had been taught the use of the knife, fork,
178 and spoon. But when the Indian boy arrived home for good, he had only his parents' camp to go to. Though the Comanche families were living on their allotments, they continued to live a camp life, much the same as they had lived the previous twenty-five years as Reservation Indians.

352 In this camp our Carlisle graduate sat on the ground, or a log, or
264 a goods box. He ate his food from a pie tin and was served directly from the kettle in which the food had been cooked. If a boy was lucky, he had a fork and spoon to go along with his pocketknife as eating utensils.

513 Spring, summer, and fall they all slept in the brush arbor on plat-
[342] forms and under seldom-washed cotton blankets. When the northers became blue and came with regularity, they slept in conventional tents, either on the ground or on low platforms constructed with
342 poles. Once in a while, as I rode on my collection trips, I would see a

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

When our store opened for business, we had everything to learn about merchandising, and so we had no customs or inhibitions to overcome. I believe this operated to our advantage, especially with the Indian business. Mother selected our dry goods, and her good taste resulted in our having an attractive array of bolts of calico and gingham. Having observed the Indian women's taste in colors and the way they trimmed their clothes, she bought boxes and boxes of braid to match the colors of the piece goods. This unusual display of dry goods undoubtedly did much to attract the Indian women to our store from the very start.

I soon learned the Comanche words and phrases I needed to wait on them. I had no dictionary—as far as I know, the Comanche words had never been listed and defined. My learning was pretty much catch-as-catch-can. I found I could go a long way with the expression *Osh-a-him.* This can be translated as "What is the Comanche word for this?" or "What is this?" or "Who is that man?" or "Whose horse is this?" or "What is that man's name?" and so on and on and on, by inflection of the voice, pointing, and the use of signs.

Boylike, I was much amused at the women's way of shopping. When a family came into the store to trade, one wife would come to the grocery counter and start buying. She knew exactly what she wanted and the amount she wanted. No matter if she had been to Carlisle, if she wanted fifty cents' worth of sugar she said, "*Pina*—four bits." When I had weighed out the sugar, she paid for it and then asked for the next article, always by its Indian name and in amounts divisible by a bit, or 12½ cents. Money to the Comanches was two bits, four bits, six bits, dollar, dollar two bits, etc. Buying in this fashion would continue until all the first wife's wants were satisfied. Then she would place her purchases in a clean flour sack she had brought along for the purpose, and would rejoin the wife group.

Now a second wife would come to the counter, and in the majority of cases would buy exactly what the first wife had bought—and in identical amounts. Then it was wife number three's turn. The only variation would come when they bought the sweets for the children. Each wife bought for her own children, generally some variety of cookies that we kept on display, under glass to protect them from dirt and flies. Usually the older children had their own money and made their own purchases.

32: Gilles .O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

out bows or canvas and with only one outrider, turned into the street 493
from the southeast trail. With the pony teams at a brisk trot the miniature lumber wagons rattled and bumped toward me over the rough frozen ground.

Ours was the farthest store west, with only a wagon yard beyond. 123
Deciding that the wagons were heading for our store, I waited to see who was in them. Looking into the early morning as I was, I couldn't tell. When they were about a half-block away they came out of the sun's rays, and I saw it was the Charley Ross family and the family of his brother-in-law To-pet-chy, with Charley Ross riding horseback. Then the women and children in the wagons began smiling and shouting, "*Hi-hites Para-da-de-al Hi-hites Para-da-de-al*" They were looking right at me.

The Comanche country had been our home—Dad's, Mother's, and mine—for about seven months. I had been trying desperately to learn [122]
a Comanche vocabulary sufficient for use in the store Dad had started, and as much as possible about the different Indian families living in our trade territory. Both of these families had been trading at the store. Charley Ross seemed to be one of the very few educated Indians [609]
who would talk readily with white people. He was several years older than the other Indians who had been away to school.

The women drivers turned their pony teams in to our hitchrack; 123
but instead of getting out, they sat there smiling and shouting, along 609
with the children, "*Hi-hites Para-da-de-al*" Charley swung down from his saddle, left his horse ground hitched, and, smiling, came up to me and put a hand on either shoulder. "Know what the women and children are saying?" he asked.

I shook my head. "I know *hi-hites*. It's a sort of hello, but a hello [576]
you only say to a friend."

"They are saying your new name. Your Comanche name. *Para-da-de-a*. Means Big Boy." [551]

This sudden honor—I realized it was an honor—left me tongue-tied with embarrassment. Charley saved the day for me by continuing, "The Comanches like the way you treat them when they come into the store. They like the way you live. They want you to have a Comanche name. Then other Indians, Indians who don't know you, will know you are to be trusted, because your Comanche friends give you a Comanche name."

This is how it happened that Charley Ross became my friend, in- 123

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

Sometimes Mo-cho-rook would butcher a steer and bring at least part of it into town to sell. More properly, I should say to let people buy it. The extreme selling effort he made was to pull the tarpaulin back so that you could see the meat if you walked up. He hauled the meat in the back end of a small hack, or spring wagon, and I assume he took home whatever he failed to sell and dried it.

When you showed him the cut you wanted, he waited until you showed him how much money you had; then he would cut your meat, with an apparently very sharp hunting knife that had about an eight-inch blade. He had no scale to weigh your meat, nor did he have anything to wrap it in. You carried your meat to your home in your hand, unless you had the foresight to bring something to wrap it in. He gave you good value for your money. I recall weighing his meat only once, and it ran about five cents a pound. This was about half what a white butcher would have charged you, had there been a white butcher around.

Fresh meat was hard to get. There was no ice for the first two or three years, and a butcher didn't have much leeway in warm weather. Meat had to be sold the first day. We were entirely dependent on people who would bet that they could sell a beef out before it spoiled. Generally speaking, you only got to buy fresh meat on Saturdays, when there were the most people in town.

I was making every effort to gain a working knowledge of the Comanche language, and whenever I had a friendly Indian in the store I would be writing down the names of things and acquiring useful phrases. Several months passed before I had learned enough so that I could ask some of the old fellows about Mo-cho-rook. The young men didn't care to discuss him. It could have been that they felt he was Bad Medicine.

One day I braced an old chap who was in a talking humor. We were in a comfortable spot, and we worried the subject for a couple of hours. He knew about as much English as I knew Comanche. Obviously, much of the vocabulary that I had accumulated around the store was useless in this conversation. Later I was to talk to numerous others, and ultimately an old squaw man helped me to edit, or arrange it properly, in my mind.

I asked my friend, "Oshey-him Mo-cho-rook? He no Comanche." Oshey-him may be translated as "Who is?" "What is?" or "Where is?" according to the way it is used, circumstances, etc. I think the most